

THE
BIOLOGICAL REVIEW:

A Monthly



Repertory of

THE SCIENCE OF LIFE.

Conducted by **KENNETH R. H. MACKENZIE, F.S.A., M.R.S.**

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W. FREEMAN, PATERNOSTER ROW.

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PRESENT TEMPERATURE.



Consists of the general arrangement of Casella's Garden Thermometer, except that the graduated scale is *completely enclosed in glass* and hermetically sealed. It is thus rendered perfectly impervious to all influences of the weather, or corrosive gases, by being exposed in hotbeds, vinerics, or general garden use; being, like "Zadkiel's Rain Gauge," perhaps the most efficient and simple little instrument that can be placed in the hands of a gardener. Made only by L. Casella, 23, Hatton-garden, London. Price only 4s. 6d.

THE COMET.—Now ready, Price 2s., a large Lithographic Map of the Course of ENCKE'S COMET, founded on the Ephemeris in the Nautical Almanac for 1842. The course of the Comet will be traced from the 8th November, 1838, to the 1st June, 1839, by which it will appear that the Comet *does not move in an ellipse*, but that its course is a pure *Helicoid Curve*; to the ignorance of which fact is attributed the failure of Astronomers to predict the return of Comets. By the Author of "THE SOLAR SYSTEM AS IT IS, AND NOT AS IT IS REPRESENTED." London: published by George Berger, 19, Holywell-street, Strand, W. C.

Just Published, demy 8vo, 10s. cloth.

THE SOLAR SYSTEM AS IT IS AND NOT AS IT IS REPRESENTED.—Wherein is shown for the First Time, the True, Proper Motion of the Sun through Space, at the Rate of 100,000 Miles per Hour. Also, that the Earth and Planets, and their Satellites, move with the Sun in *CYCLOIDAL CURVES*; and that the Doctrine of Elliptical Orbits is false, being an Optical Illusion that has arisen from ignorance of the Sun's motion through Space.

By R. J. MORRISON, LIEUT. R.N.

"If the Sun move, the system moves with it, in the manner which Mr. Morrison describes. We hope we shall have helped to pay the Piper, and to act the part of Halley to this *Principia*."—*Athenæum*.

"Twenty years of further consideration of the Solar System have brought me to the confident assurance that the Copernican, Keplerian, and Newtonian system of motion—viz., that which is thought to depend on centripetal and centrifugal forces, resulting in *apparent* elliptical curves—is very far from what really exists in nature." Mr. Morrison being a scholar, a mathematician, and a gentleman of probity and honour, this statement will assuredly induce every one curious in astronomy to read his book. If he be wrong, he can be refuted; if correct, he is entitled to the gratitude of the scientific world."—*Liverpool Daily Post*.

Sold by W. Horsell, 13, Paternoster Row, W. Freeman, 3, Queen's Head Passage, Paternoster Row, and G. Berger, 19, Holywell Street, Strand, London; also for the Author, by James Clay, No. 17, Fleet Lane, Farringdon Street, London.

By the same Author; shortly will be published: "HOW TO FORTIFY LONDON AND NULLIFY CHERBOURG." A letter to Mr. Roebuck, M.P., to show that this may be done without expense to the Nation. Published by W. Freeman, 3, Queen's Head Passage, Paternoster Row, London.

THE BIOLOGICAL REVIEW.

TO OUR READERS.

ALTHOUGH we are as far off as ever from a knowledge of the causes of mesmeric phenomena, there can be no question that the last few years have materially advanced the probability of a speedy solution of the difficulty under which the students of the subject have been labouring. In the pages of this Review it is intended to accumulate the experience, unwritten, and at present but orally known to few, of the very large number of professional and unprofessional persons occupying themselves with the study of the healing properties resulting from the employment of Mesmerism. But the whole question is getting a much wider and deeper one; after compelling physical nature, chemical nature, and physiological or organic nature to deliver up to us the key of the multiform operations which the grand harmonious system of the Universe manifests to us, we are now coming to more interior topics. We are upon the threshold of that noble and glorious theme—the nature of the human mind and its connection with the outward world of sensation and object. Positivists, as all true students of nature must be, we can never hope to ascertain the character of the final causes of these matters; they are wrapped in the mystery and secrecy of the Creator of All, partaking of His inscrutability, and necessarily—perhaps, happily—beyond our ken. Yet we may anticipate that the laws governing these phenomena will become clear to us; and it will hardly be doubted that a knowledge of those laws will tend to ameliorate the condition of mankind, because, while our spiritual nature is wholly hidden from us, or seen through a fog-cloud of metaphysical theory—wherein true objects of beauty and use are seen as hideous phantoms and monstrous forms—our ignorance must remain, and take from us all power of motion. Rooted to the spot which science and knowledge have bravely conquered from the Unknown, we encounter the ghastly

No. I., Oct., 1858.



Dweller of the Threshold—spoken of in Zanonî—and our advance is arrested by that which a good lantern would demonstrate to be nothing but a misty shadow land, through which we must pass to the realm of absolute fact. Metaphysics have raised up for us a very greatly discouraging method of study, and it is quite plain now that mere speculation, unaccompanied by practical investigation, can only serve to waste our time and hide from us that which if we truly seek we shall certainly find.

In the phenomena of mesmerism and clairvoyance, then, we may expect to discover a practical basis for a true theory of the human mind. We do not say that by us, or in this generation, that true theory will be eliminated, for the wrong direction of thought for thousands of years on these matters cannot be fully changed in a single generation; but arrived as we are upon the verge of the physical sciences, surrounded as we know ourselves to be by imponderable agencies upon which,—according as fancy leads or information demonstrates to us,—we bestow a variety of designations in accordance with the theory we make of them, we now, for the first time probably, have before us the clear thing to be done, together with the mode how to do it. The demonstration of the existence of several distinct varieties of imponderable dynamic force is made; now it is for us to apply the knowledge of that fact.

Electricity, odyle, caloric, light, mesmeric force, the dynamic action of mineral and vegetable substances in medicine, may, or may not be, manifestations of one power. That is not the subject for immediate inquiry. We shall present to our readers, from time to time, essays upon such questions; still they must ever remain in subordination to practical investigation. There is no hurry; we need not become excited and destroy by over anxiety what progress we may make. The world may be a long time coming to a truth, but it must get there; we are tiding to it, perhaps sometimes getting a little further away from it,—because our ignorance has deprived us of the power of commanding our materials,—but we are slowly and surely coming to it. Nature is very slow in its operations in comparison with our hot hopes and anxious strivings; but nature is very wise and will not spoil, and make a truth useless, by permitting it to come before it is wanted.

The study of mesmerism and similar subjects, will not, however, do all we require. The Universe can only be rightly appreciated

as a whole ; we do not judge of the architecture of a building by a brick—of the power of an engine by the cog of one of its wheels ; thus the contemplation of our interior nature must be made upon broad principles, and in these pages it is intended to endeavour to indicate the connecting links, not only between the progressive study of the physical sciences, but the relation of those sciences to our spiritual nature, and to the whole of Creation. Sir Benjamin Brodie has happily made Eubulus to say, in his *Psychological Inquiries*, * that “ to us, situated as we are with our duties, and in our sphere of action, there is, I apprehend, no more worthy object of study than man himself—his instincts and higher faculties, his past history, his future destiny ; in short the ‘science of human nature’ taken in its most extended sense. And in this sense it is a most extensive science indeed, including as it does anatomy and physiology ; intellectual, moral, and political philosophy ; and ethnology, and I know not how much besides. Even the most abstract sciences, though not directly, are indirectly related to it, as we value them only in proportion as they tend to gratify the curiosity, supply the necessities, or elevate the character of man. As we commonly understand it, however, the science of human nature has a more limited signification, implying a knowledge of the instincts, the passions, the intellectual capacities, the active power of our species, and, above all, the motives by which the conduct of individuals is regulated.”

And then Crites replies :—“ Such as you have now described it, it may be said to be a science, which belongs as much to every individual among us as to the philosopher, dependant as we are on each other, and compelled as we are to learn something of the character of those with whom we associate.”

The term “science of human nature,” was somewhat too vague for us to adopt. In considering the Universal Frame of which we are parts, it seemed more fitting to bestow upon a Magazine professing to garner up facts in relation to a scientific contemplation of life in its multifarious forms, a title expressive of the special office it is intended to fill. Thus the two Greek words, *βίος*, *biös*, *life*, and *λόγος*, *lögös*, taken either in its sense of a *word* or a *discourse*, or in its relation to the inward thought, or reason itself (corresponding both to the Latin word *ratio* and *oratio*), appeared better to set forth the intention of this publica-

* *Psychological Inquiries*, p. 213.

tion; and thus was formed the compound biology, or biological, already employed in a similar manner by Auguste Comte,* but limited to mere animality, or vitality. It is necessary to explain the signification of the term, inasmuch as the public would, naturally, finding that mesmeric phenomena are here discussed, connect the name of the periodical with the, as yet, imperfect and partially understood system denominated Electro-Biology, by which the electric power of one mind has been presumed to act upon another.

Thus arose the BIOLOGICAL REVIEW, planned upwards of a year ago, but then not carried out, as other subjects had taken up our time. This may be regarded as fortunate, for the information gained in the interval, renders it an easier task, and deductions and arguments, as well as facts, can now be presented in a more complete form.

It is long since an admitted fact that in whatever shape a truth comes to you, if you examine it attentively you will find that it is but an old friend with a new face—that your new tangled notion is but a *réfécimento* of some old world idea, or idea as old as the world. Consequently, in re-opening in these pages the discussion of questions supposed to be long since disposed of, we submit we are doing no wrong, and not retrograding in our self-imposed mission. There are many things exerting an important influence among our people of to-day, which the wise disdain, little knowing that in them lie hidden truths as great as in the shadows they pursue. And in the occult sciences, indeed, and the facts with which they can present us, will be found, in great measure, the solution of many mental phenomena at present quite enigmas to our physiological students and thinkers. In the occult sciences, in great measure, lies the rejuvenescence of the Kosmos, and, although the ancient sanctuary is profaned, and the pure stream of truth muddied by the ten thousand prejudices and sordid interests of the world, its crystal stream still bubbles from the fountain head, and may yet carry knowledge and philosophy into the heart of society. We will make no idle boasts, the free pages of the BIOLOGICAL REVIEW are alike open to the sceptic in these matters as the believer; but wherever SCIENCE is to be found it must be treated with the respect due to the manifestations of the wisdom of the Most High.

* Comte's Positive Philosophy, Martineau's Translation, Vol. I. p. 363.

THE PRESENT STATE OF MESMERISM.

MESMERISM has, during the last two years, assumed an importance and obtained a sanction that was little expected by those "mad enthusiasts" who have watched its progress during the last eight years; and those who bore the brunt of the "scoffer and malignant," twelve or fifteen years ago, scarcely ventured to hope that Mesmerism would be so sought after, or become so powerful a curative as it has proved itself to be.

The loud brawling opponent has sunk into the waverer; and the quiet sceptic has become a believer in, and a practiser of that he would have shunned a few years since.

The important step towards this state of things was the publication of "THE ZOIST," and the founding in 1850 of THE MESMERIC INFIRMARY, Bedford-street, Bedford-square; since removed to more spacious premises in Weymouth-street, Portland-place, and we have only to glance at the subscriptions received, and the number of patients admitted, to be satisfied that Mesmerism has been steadily increasing. The fact that the present publication has been deemed necessary is another proof of the interest which is growing up on the subject.

In founding a new institution, everyone concerned is anxious for success, and strives his utmost to induce as many as possible to lend their aid in "developing the idea;" hence the funds of the Mesmeric Infirmary for the first year are somewhat higher than in subsequent years.

| | | | | | | | |
|------------------------------------|-----------------------------|---|---|---|------|-----|------|
| 1850. | Subscriptions and Donations | - | - | - | £226 | 17 | 2 |
| 1851. | 91 Patients | - | - | - | - | 884 | 4 3½ |
| 1852. | 154 Do. | - | - | - | - | 437 | 9 6 |
| 1853. | 298 Do. | - | - | - | - | 815 | 13 5 |
| 1854. | 237 Do. | - | - | - | - | 729 | 10 1 |
| <i>Removed to Weymouth Street.</i> | | | | | | | |
| 1855. | 247 Do. | - | - | - | - | 708 | 17 4 |
| 1856. | 237 Do. | - | - | - | - | 733 | 1 3 |
| 1857. | 266 Do. | - | - | - | - | 698 | 0 8 |
| 1858. | 251 Do. | - | - | - | - | 786 | 6 1 |

More could have been mesmerised had the Infirmary more aid from amateur mesmerisers. Patients have often been turned away; one week sixteen, another twenty-six, and so on. Applicants come from all parts, and from great distances, too great to ensure punctual attendance; hence many leave half cured, or

only slightly benefitted, in consequence of the time taken up in coming and going.

All this is satisfactory, but it is only one point; the number of mesmerisers has considerably increased; Mesmerism is in great demand; tired of nauseous drugs and blisters, the higher classes seek relief from "nature's medicine," and medical men, who a few years since laughed the mesmerist to scorn, now seek information that they may retain their practice. The medical press, it is true, ignore Mesmerism, and mesmeric publications; but it is a difficult task in the face of the overwhelming evidence that has been published in "THE ZOIST;" the Annual Report of the Mesmeric Infirmary; and others.

The daily press that heretofore refused mesmeric advertisements, now receive them freely.

Dr. Elliotson, in his report read at the annual Meeting at Willis's Rooms, June 11th, 1858, says:

"The success of our glorious cause continues, and it is very rarely that we meet with a person not of the medical profession who expresses a doubt of the whole of the truths of Mesmerism. Those who were our noisiest opponents either feel it pleasanter to be silent, or are high-minded enough to confess that they were formerly in error. The number of those who wish for the remedial agency of Mesmerism is now very great, and the visitors to our Institution were never so numerous as at present.

"The spread of information has dissipated all idle fears of persons sent into the state of sleep-waking not waking again, of the health being injured, and of the unholiness or objectionable character of so simple, so innocent, so beneficial, and so beautiful a thing as Mesmerism. But a systematic, silent, and cowardly professional opposition to it is carried on. The medical journals never notice mesmeric books whatever be their merits, nor report the great cures, alleviations, and painless operations, which are published by the mesmeric world. Communications of facts are refused admission, and even since our last meeting the *Medical Directory* has repeated its miserable offence of refusing to mention the mesmeric writings of an author in their account of his professional contributions. This inglorious, mean, opposition is also privately carried on with patients and their friends. If Mesmerism is spoken of to a medical attendant, he, for the most part, confesses that he knows nothing about it, but says that he cannot sanction it: or he allows it to have sometimes been very useful, but does not consider it adapted to this particular disease, to which perhaps it is especially adapted: or says it may do good but had better not be tried just yet: or it certainly has been beneficial in this very disease, but this individual patient is not likely to derive benefit from it: or it may excite the brain for it has been known to do so, and yet if pressed for an instance he is unable to adduce one. Perhaps he consents to a trial of Mesmerism, but after a short, in general a very short, time, declares that it has done all the good that it is capable of, or would have done good by this time if it could do any good at all, or that it is evidently disagreeing, or that it does not agree with the medicines which he considers proper

perhaps indispensable, in the case: and so, working upon the feeble minds of those whom he rules, and who, whatever be his ignorance, think he must know, he cunningly contrives to have Mesmerism left off, and his own, perhaps useless, measures continued alone. Why he cannot sanction Mesmerism, he would be puzzled to explain before an acute and well-informed person; or why it is not adapted to this particular disease: or why its employment should be delayed: or why this individual is not likely to derive benefit from it: or what reason he has for saying that it is calculated to excite the brain: or how he, with his ignorance of the whole subject, knows that it has done all the good which it can do or that it has time to do good at all. The assertion that it does not agree with his medicines, he is as conscious, as his unsuspecting patient and the friends are ignorant, of being a downright fabrication. He expects to be implicitly believed, for he has always been their medical pope, and their pope he continues to be: and those who are thoroughly acquainted with Mesmerism, and on whose authority it was begun, have no opportunity of counteracting his artifices—the matter is settled behind their backs."

All honor to the learned Doctor, whose conscientious and firm adherence to what he believes to be a great truth, has been the means of Mesmerism being established on a basis so secure as to defy the efforts of those who seek to stifle enquiry.

Dr. Ashburner says—"A remarkable fact connected with the emergence of Mesmerism into its present importance, is the serious neglect of its merits which has marked the conduct of those who were bound to encourage them, by study and enquiry."

Really, practically, mesmerism has deserved very different treatment. It has merited high civic honours. It has, under the patient philosophic guidance of Dr. Elliotson, conquered malignant cancer. It has removed enormous growths known as polypus, as I can testify. I know it has chased away large ovarian tumours, and dropsies that have defied all medical skill. It has cured malignant fevers in their advanced stages. It has removed tubercles, and healed abscesses. Thousands of cases are now extant of the benefits derived from this holy power. "THE ZOIST" is the great English work of testimony on this subject, and it is full of useful information, as well as of noble essays to advance the cause of humanity. The defenders of mesmerism have in that work laboured hard for the truth, which they have advocated with the boldness belonging to sincerity. How much soever they have been opposed by the sordid and the mean, by those systematically opposed to the progress of expansion—with whatever success falsehood has retarded the march of useful knowledge; it is consoling to the writers in "THE ZOIST" to know, that *the great cause is advancing*. Small minded men, not capable, from unfortunate

organization of brain, of believing in truths at variance with the idols they have been accustomed to worship, set themselves up as oracles of wisdom.

For nearly eighty years has the professional world of science opposed itself to the discovery of Mesmer, yet still the facts exist.

Besides the diseases mentioned, the records of "THE ZOIST" furnish much useful information in reference to the treatment of insanity in this country, corroborated by what has been accomplished in India; Dr. Strong, of Calcutta, and Dr. Kean, of Berhampore, have pursued mesmeric treatment in such cases with marked effect. Dr. Kean states that in his institution sixty-four out of seventy-four cases were discharged cured.

All this is true, and the neglect is lamented; but what shall we say of those medical men who openly deride Mesmerism, yet privately practise it; yet such is the case.

But a greater annoyance has to be borne; the refusal of those who have greatly benefitted by the treatment to subscribe to the funds of a Mesmeric Infirmary. Men of high grade could be named who are mean enough to hold aloof and refuse their aid; a member of the last government, and one of the present amongst the number.

The following rapid cures will show, beyond contradiction, the power of Mesmerism and its progress; but it must be borne in mind that Mr. Capern is an extraordinary man.

We find from the statement handed to us—that between the fourteenth of September 1855, and the thirteenth of March, 1856, Mr. Capern succeeded in alleviating pain and removing disease in a few minutes (from three to thirty), in the following instances.

| | min. |
|--|-------|
| Two females of pains in teeth and face | in 3 |
| One female and one man of ditto | in 6 |
| Two men and one female of ditto | in 7 |
| One man of rheumatism | in 7 |
| Two men of ditto | in 8 |
| One man of relaxed sore throat | in 8 |
| Two men of rheumatism | in 10 |
| One man of chalky gout in finger | in 10 |
| Two men of pains from wounds | in 10 |
| One man of an injury from a fall | in 10 |
| One man of a sprained back | in 14 |
| One woman of injury | in 15 |
| One man of pains in gums and teeth | in 15 |
| One man of rheumatism | in 20 |
| One man of Crimean ague | in 30 |

In addition to this list one person was cured of gout in arm and elbow in a few minutes, but the exact time was not taken.

Diseases, however, even with such a mesmerist as Mr. Capern, are not always so easily removed. Sometimes several sittings were necessary. We find a case of rheumatism in a male, accompanied with nervousness for twenty years, removed in eight sittings—a case of amaurosis in a female, removed in eight sittings—a case in which the after pains of wounds and frost were removed in eight sittings—*tic dolooureux* and pains in teeth in two cases (women), were alleviated in seven sittings—fits in the case of a female, were cured in four sittings—two sittings sufficed to remove pains in the teeth (a female case), and a severe injury to the ankle, was also overcome in two sittings—the burn of a severe scald was taken out in the case of an inmate of Mr. Capern's family in one sitting—obstinate rheumatic gout in a female, was removed in nine sittings.

At the Infirmary in Weymouth Street, the cures may not be so rapid, but they are equally startling and satisfactory. We will now proceed to cite a few cases of importance, as unquestionable examples of the great curative powers of mesmerism.

CURE OF ABDOMINAL DROPSY AT THE MESMERIC INFIRMARY.

Mrs. Grainger, of Teetotal Row, Yearsley, near Uxbridge, admitted a patient at the Mesmeric Infirmary, November, 1854.

This patient had experienced an increasing sense of fulness about the chest and body during six years; and being told that water was accumulating she consulted a surgeon at Uxbridge, who at once gave her medicine, and continued the supply for six months, when he advised her removal to the University Hospital in London.

Here she received large quantities of physic without benefit, and the water increasing rapidly, she was tapped.

After the operation it was discovered she had ovarian tumor, and she was told to prepare at once for an operation. To this she objected, and, after remaining six months in hospital and being tapped three times, was discharged *incurable*.

She then applied to Dr. Collin, and took medicine for six months more; was tapped three times under that gentleman's directions, and again discharged as *incurable*.

After so much medicine and suffering it is not surprising that the patient should begin to fancy she was indeed on the "incurable list" and abandoning all hope, returned home.

The neighbours in the village were next laid under contribution for "old receipts" for the "certain cure" of dropsy; many of which were tried in the vain hope of alleviating her pains, which were at times almost unbearable.

Her sister, who lives in London, states, that when going to visit her,

she heard her cries long before she reached the house; and on the last previous to her being mesmerised, she was told by her doctor that a coffin would be in the house when she came again, and she herself hoped that death would relieve the sufferer.

The sister having heard of the astonishing cures produced by Mesmerism upon patients deemed by the best medical authorities *incurable*, determined, if possible, to have it tried upon Mrs. Grainger, in the forlorn hope of its affording her some relief.

Mr. Fisher, a Mesmerist attached to the Mesmeric Infirmary, was consulted, and with liberality that does him honour offered to give his time and assistance twice a week, if his carriage by rail was paid to Uxbridge. He mesmerised her from February 19 to the beginning of November, 1854, when the improvement was so great, and the case so singular, that on its being mentioned to the Council of the Mesmeric Infirmary, the Secretary was dispatched to Uxbridge to report officially upon the case. The enquiry being satisfactory, the Council resolved to place her with her sister in town, to pay for her board and lodging, and to have her mesmerised every day.

On the 3rd of January, 1855, Mrs. Grainger was examined by Dr. Elliotson before the Council, and pronounced *cured*!

Her gratitude was great, and her cheerfulness marked, when she returned thanks for her remarkable and unexpected cure.

This patient has been tapped fifty-five times! and after the fifty-second tapping she measured above five feet in circumference. On the fifty-third tapping, the enormous quantity of *twelve gallons* was drawn off—six pails! on the fifty-fourth and fifth, eleven gallons! The fifty-five operations averaging nine gallons; in all, *four hundred and ninety-five gallons*.

As soon as Mesmerism was applied—in the midst of sneers and hisses from those familiar with the case—she gradually improved in health and decreased in size, until she was cured.

A gentleman of some influence in the parish in which the patient resided, has since told the Mesmerist Fisher, that, when he was seen walking to the house the people used to say, "There goes the devil's innp;" and they rebuked the husband when he used to accompany Fisher to the railway, telling him that "He ought not to be seen with such a fellow."

Since her cure Mrs. Grainger has written to the Secretary of the Infirmary, Mr. Gardiner, expressing her gratitude, and stating that she is quite well.

CHOREA, OR ST. VITUS'S DANCE.

- **FIRST CASE.**—Ann Andrews aged 15, of 13, Great Barlow Street, Marylebone, was struck by a cricket ball on the right side of her neck, and much frightened, on April 6th, 1855, in the Regent's Park.

When she returned home, her arms were observed to hang down, and, she said that she thought her old complaint of St. Vitus's dance was coming on.

It did come on; she lost the power of articulation; and on the 9th she was taken to Dr. Jones, of Manchester Square, who gave her medicines for nine weeks, and electrified her during the last week of that time. The disease remained incurred, and the female functions, which had been suppressed from the first, not returning, she was advised by Dr. Jones—most creditably to his intelligence and integrity—to be mesmerised, as he had heard of cures, he said, of the disease effected by it.

Mesmerism was begun with her by one of our kind gratuitous mesmeri-

sers, Mr. Hathaway. She was then pale and attenuated, and the disease severe; in fifteen days she was much improved and began to articulate.

The weekly report was invariably in the same words, "*much improved.*"

Not only did the movements steadily decline, but her fatigued look, so striking in her disease, cleared away; her flesh and colour returned; and on the 21st of August, *nine weeks* after her admission, she left the Mesmeric Infirmary *perfectly cured*, and was seen by our Secretary in good health a few days ago.

Neither sleep, nor any other mesmeric phenomena ever occurred. In her former attack, we are assured, she was electrified, and took medicines for nine months before she was cured.

SECOND CASE.—Jane Kelson aged 6 years, living at 17, Ogle Mews, Middlesex Hospital, was *frightened* by a boy in a mask on the 5th of November, 1855; and the next day fell suddenly upon her knees at the fire-side powerless, ill, and perspiring; and from that moment showed all symptoms of Chorea; and during the first month of the disease had twelve epileptic fits likewise.

The disease continued to increase, and the functions of the brain—so commonly affected by it to the amount of dullness of intellect and irritability—were unusually disturbed, so that she slept but a few minutes at a time, annoyed the neighbours by her screams, and was thought by her mother to be going mad.

She was taken to the Hospital for Children in Queen Square, and a medical gentleman in Marylebone Street was called in. But no advantage was gained, and she became our patient on the 28th of November, Mrs. Lickfold, one of our paid mesmerisers, having the charge of her.

In *one week* there was an improvement; in *two*, she could sit upright; in *three*, she spoke for the first time since her attack, and sat upright for ten minutes; in *four* she could stand and even *walked* to the Infirmary; and on the 12th of February she left *perfectly cured*.

The neighbours who watched the progress of cure as she passed their houses, in going to and from the Infirmary, were beyond measure astonished, and could scarcely believe that mesmerism possessed the power of effecting such wonders.

Neither sleep nor any other mesmeric phenomenon was induced.

Note.—The writer well recollects this case being brought before the Council for admission. The patient lay utterly prostrated in the arms of the mother and a friend, and was a most attenuated object; a more hopeless case for mesmeric manipulation he never saw; and his surprise was great when he saw the healthy and almost robust appearance of the child when she attended to return thanks for her cure. This is a case Mrs. Lickfold may be proud of.

DEAF AND DUMB—IN PROGRESS, SINCE CURED.

Elizabeth Campbell, aged 7, deaf and dumb from the cradle. Admitted Sept. 5th, 1855.

First muttered words indistinctly on the 17th, and caught sounds at the same time.

First spoke words in seven weeks.

Could speak *sentences* on the 20th of November, and continues to improve.

William Bayment, aged 7, living at 23, Cowper Street, City Road, deaf and dumb from two years of age; after having been tapped for water in the head. Admitted March 26th, 1856.

22nd April,—Hearing improved.

20th May,—Could hear music in the streets.

28th May,—Could say "mudder" for mother, and is steadily improving.

We must give the following important cure.

Right Hemiplegia.

James Churchill, aged 33, Barnes Elms, Putney, applied for admission in August, 1857: but, the distance being too great for him to attend, he was advised to get a friend to mesmerise him, and instruction was accordingly given by Mr. Fradelle to Mr. T. Wetherall, Inspector of the Electric Telegraph, Tooting, Surrey, who at once kindly undertook the case. He was unable to walk without the assistance of two sticks, dragged his right leg, and was unable to bend it, and his right arm was very weak; so that he was unable to work. He had been at St. George's Hospital, and also under the medical care of Mr. Whiteman, the parish surgeon of Putney, who at last said 'there was no cure for him.' On the 18th of September, Mr. Wetherall called at the Infirmary, and informed the Secretary that James Churchill was perfectly cured; could walk without even one stick,—take a long walk which he enjoyed, and had nearly recovered his former strength. He was requested to appear before the Council, and did so September 30, when the late General Bagnold expressed himself highly gratified at the restoration. The parish doctor, to whom he had shown himself, denied that Mesmerism had cured him. "*But here I am cured,*" replied Churchill: "*all the medicine I have taken has done me no good. You said there was no cure for me. I have been mesmerised, not taken medicine during the time, and here I stand cured!*" "*Well, well!*" answered the factious doctor, "*if I were to mesmerise any one and cure him by it, I should be damned out of the profession.*" The annexed letter from the patient contains further particulars. The patient has ever since been able to work, and is the 'wonder' of the place.

" Barnes Elms, Putney.

Sept. 20th, 1857.

" Dear Sir,—I have the pleasure to inform you that I have perfectly recovered the use of my limbs through the application of Mesmerism, as practised at your useful Institution. I thank you kindly for the valuable assistance and advice you gave me when I visited your Infirmary about a month ago. You are aware I was suffering from partial paralysis of right side, since June, 1855. My case was attended by Mr. Whiteman, the Parish Surgeon, who informed me there was no cure, until about a month ago I was recommended to try Mesmerism, and, to my surprise, after one or two applications, I partly recovered the use of my leg, and in one fortnight I sufficiently recovered to be able to walk without my sticks, and, at the same time, found myself much better in bodily health.

" I will endeavour to give the greatest publicity to my case, that others may avail themselves of the benefits of your noble Institution.

" I am, Sir, your humble servant,

" JAMES CHURCHILL.

" To the Secretary
of the Mesmeric Infirmary."

The diseases cured by mesmerism far exceed the most sanguine expectations of its supporters, and the power of performing operations of magnitude without pain, is proved most satisfactorily by the following operation in the mesmeric trance.

At the invitation of Dr. Elliotson, I attended at the Mesmeric Infirmary in Weymouth Street, Portland Place, on Wednesday, April 26th, to witness the removal of the right breast of a female whilst in the mesmeric trance.

I entered the institution at a quarter past one, in company with Mr. Kiste, and we were shortly joined by Dr. Elliotson, Mr. Tubbs the operator, Col. Bagnold, Dr. Symes, Mr. Goff, and Mr. Amor.

At two several other gentlemen arrived, and much anxiety was expressed as to the result of the operation. Mr. Tubbs was, however, quite confident that his patient would not feel it in the least.

Shortly after two o'clock we were ushered upstairs: here we found the patient,—a female of apparently about forty years of age, seated in a reclining chair; and Mr. Tubbs, with Mr. Burman as his assistant, prepared to perform the operation.

The company being seated, Mr. Tubbs proceeded to entrance his patient: this he effected in a few minutes by standing upon a chair behind her, taking her hands in his, and looking down steadily into her eyes, which were raised for the purpose.

After the quivering and closing the eyelids, Mr. T. descended, and made passes in front, from the head to the knees, for about two minutes: she was then considered so deeply entranced as to be able to undergo *any operation, however severe, without feeling it.* The result fully justified this confidence.

After the breast had been examined by Dr. Elliotson and Dr. Symes, the knife was handed to Mr. Tubbs by Mr. Burman, and the deepest anxiety was depicted on every face.

The first incision was made amidst the most breathless silence, and all eyes were directed to the face of the patient: *not a muscle moved—not a sigh! there was the same placid smile as when she closed her eyes under the mesmeric influence: she breathed freely: her left hand lay listlessly in her lap—the right was held up by Mr. Burman, to be out of the way—there was no restraint.*

Mr. Tubbs continued to dissect out the breast leisurely—*there was no hurry to get it over*; and when the whole was removed, the silent astonishment of the gentlemen assembled was excessive.

But Mr. Tubbs had not done yet: he probed with his finger every part, and finding a portion that had eluded his knife, *seized it, and cut it out as coolly as if trying his weapon upon a dead body.*

Dr. Symes and Mr. Beards, at Mr. Tubbs's request, examined the patient, and on their declaration that all had been removed, the operator, assisted by Mr. Burman, passed five needles through the lips of the wound and inserted the sutures.

Still the patient slept!—still smiled! A little wine and water was administered—her dress was arranged—each gentleman resumed his seat—and Mr. Tubbs awakened his patient by a few transverse passes.

On opening her eyes, she was addressed by

Mr. Tubbs.—“How do you feel?”

Patient.—“Have you done it?”

Mr. Tubbs.—“Supposing it is done, how do you feel?”

Patient.—"I am very well."

Mr. Tubbs.—"Have you felt anything?"

Patient.—"No! I have felt nothing."

Mr. Tubbs.—"Then it is done!"

The patient smiling incredulously, her dress was opened, and upon her being satisfied that it *was done*, her face beamed with thankfulness.

To all questions put she answered *decidedly* that she had not, nor did she feel, the slightest pain: on the contrary, she *was quite unconscious* that the operation had been performed until awakened.

After a short address by Mr. Tubbs relative to the operation, preparations were made for carrying the patient to bed; but she declined all assistance, and walked up two flights of stairs as if nothing had occurred!

Mr. Tubbs was now warmly congratulated upon his success by his brother mesmerists and their friends, the accompanying certificate was drawn up and signed, and a general wish expressed, that those self-styled medical magnates (*r*) who scoff at "the greatest truth in nature," for want of a little common sense to lighten their learning, would have the charity to follow the noble example set by Mr. Tubbs, and *leave their patients from the tortures now so needlessly inflicted by them.*

Thus ended one of the most remarkable meetings ever convened, and proud must every member feel at the opportunity afforded him of witnessing one of the most satisfactory operations ever performed in England.

The following certificate was afterwards drawn up.

Mesmeric Institute.

36, Weymouth Street, Portland Place.

April 26, 1854.

We, the undersigned members and visitors of the Mesmeric Infirmary, witnessed the amputation of the right breast of Mrs. Flowerday, by Mr. W. J. Tubbs, Surgeon, of Upwell, Cambridgeshire, she being in the mesmeric trance induced by the operator. And we unhesitatingly assert and believe that the patient did not suffer the slightest pain, and upon being awakened, declined every assistance, and walked upstairs to bed.

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T. A. Shaw, Kensington.

W. Underwood, 1, Vere Street, Cavendish Square.

G. F. Lusignan, 2, Little Bush Lane.

C. Mayhew, 33, Alfred Street.

T. Purland, Surgeon-Dentist, 7, Mortimer Street.

W. Fisher, 18, Euston Place, Euston Square.

Elizabeth Sherborne, Matron.

T. Gardiner, Resident Secretary.

This is "the present state of mesmerism," can it be more satisfactory?

T. PURLAND, Ph. D. M.A.

SPIRIT, WHO ART THOU, AND WHERE ?

EVERY intelligent mind acknowledges the existence of SPIRIT, however great may be the diversity of opinion regarding its nature, however indefinite the ideas formed of it, however erroneous the impressions, or vague and shadowy the conceptions. A something exists unto all men, felt, though not tangible, known to be, yet not seen. Some associate it closely with everything unaccountable and mysterious, and father upon it that which nature cannot explain, and reason cannot fathom, and so make it absurd ; while others, only connecting it with the highest source, and not seeing it in its infinite windings among men and their actions, overreach the effects in the cause ; and looking at the great stone on the far off mountain, forget to notice the little one at their own threshold, although composed of the same materials ; and others again, regard Spirit but as the coexistent with Matter, having being with it, and at its death being annihilated ; so that neither see rightly the great body which existed before Time was, and has tried with every effort, at various periods of the history of the world, to become intimately acquainted with mortals, and the associate with their actions in life.

It has been found best that such an intimacy should not universally exist, and, therefore, so often as they have tried to leave, they have gone back to their own state—their manifestations have been so numerous even, lately, as to leave scarcely a doubt, amongst many people, that one form of Spirit is disembodied intelligence ; but as no one has arrived perfectly at truth in Spiritualism, there is full scope for our enquiry as to really what is the meaning and the nature of the Great Power.

Spirit, who art thou, and where ? The universe answers us—matter of the earth says, “ here ; ” every object in creation speaks of its presence, the minutest part of nature is its habitation, its father is God, and its birthplace, Heaven ; and this universal existence that pervades all space—that keeps the earth on its axis, keeps one atom of material to another atom, keeps the sea and the land apart, that makes the green leaves of the oak spring from the brown seed of the acorn, that makes kind produce kind from the infinite to the great through every generation, that never errs, never fails in its system of progress through the most minute subject, that makes the same little flower raise its head yearly to

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the genial warmth of the summer sun, and be of an unvarying hue;—this same Power speaks in the thunder's roar and the lightning's flash, is electricity and odic force, is heard in every sound, harmony, and discord that thrills through space, is seen in every colour, and smelt in every perfume, and is the same as the great incomprehensible body that constitutes the inner life of man, intelligent being of another sphere, the angels higher, and still further on the Seraphim and Cherubim above them, and chief of all is the nature and body of Him who is the Creator of it.

Spirit, like every other body, has its members; like every society, it has its grades, like every power, its component parts: and although the great part of it is God and good, the perfection of Truth, the least part of the same body is a passive existence in the bowels of the earth. And again, there is of the same being a degenerate part, a member of the body corrupted, gone away, and made for itself a habitation and a name—even in this the wisdom of a first great purpose may be traced, for the one body was once entire;—but its home is far beyond the influence of the universal Spirit of Good; it shuns the clear blue light of His foot-stool, and the impress of His hand left upon the earth; and if its members mix with men, it is as wanderers from a far distant land, who find no comfort and no rest, but who in their wanderings torment others with the afflictions of themselves; who suggest their own ways, and their own experience, to any who may listen with their spiritual ear, but the fair habitation of man cannot be sullied by them unless he allow it, his hand raised against them, and they are gone to their abode, fleet as the wind they turn their heads from him and flee, and leave again undisturbed, if he so will it, the beautiful progression of the good towards the great and glorious eternity.

As man is so nearly associated with the good, and is so easily worked upon by the evil, it is necessary that he should be looked to as having, next to the Creator, the greatest place in the creation, and the most responsible office; and as for him all things were made, and all things are pervaded by the inferior qualities of his own being, so he has to answer for the victories of the one power, and the defeat of the other.

In him are all things centered, in him has begun the great work, by him it is closed: in his body Matter and Spirit meet, the two as perfect as one can approach the other; the one is the house of the other, the place of its confinement, the inhabitant

is the master of the house, the propeller of its movement, the governor and sovereign of its actions and its life; and being confined in matter, the Spirit-dweller of the body has but few means by which to communicate with the Spirit body out of the matter that surrounds it, and is between it and the Throne of Grace.

The spiritual perceptions of man are his senses; his hearing, his smell, his vision are of them; but these perceptions are dimmed or blunted, according to the properties of the Spirit existing within him. His sight is the greatest of the three, because in its most developed state it can see through matter;—bodies of substance are no impediment, distance is no barrier, and time no reckoner!—and sees the form of itself, without its covering, close to it, although in another state of existence similar to it—in unison with itself, although without defect, and without blemish; and as the spiritual sight in man can be so refined and cleared as to see one class of its brethren, so the sight of them he sees, being perfectly free from the grossness of any substance, from the film of the flesh, can penetrate into the very heart of material, and there see, in its actual existence, the facsimile of its own nature, that pervades and animates all matter; and as Spirits are able to see the innate inhabitants of atoms, so also can their sight penetrate the interior of the human being, provided always it be not the dwelling place of Evil, for where Evil enters, the door is closed to them, the mystery and darkness of night exclude them; the bright midday of truth and humanity throws wide the portals of the heart for their entrance, and the greater the similarity of the tastes and feelings and sentiments of the two, the nearer is the man towards the nature of God.

Viewing this beautiful scale of Spiritual Creation from whatever point of sight—if we look at it from its lowest and smallest state, and turn our thoughts upwards to its highest source, or begin with the greatest, and look down the long ladder of many links, that terminates under the earth—everything that we behold shows us at a glance the infinite goodness and mercy of the Great Architect, impresses upon us, most solemnly, the religion of Spiritualism; and it must do so to every contemplator, for where Spirit is, there also is God; and where Spirit speaks in any production of Nature, so also does He—and when that says, from the rich stores of the earth, provided for man's benefit and comfort—"I am here," He also speaks, "thou must recognize me."

In this religion—the most earnest that human being can rever-
No. 1. Oct., 1858.

ence—this shrine—the greatest that he can worship at—is sufficient to procure for him the eternal blessing of a residence for time without end, in one of the mansions prepared for him within the sight and presence of the Father.

This religion, preached by every surrounding object, teaches him also—incredible as it may appear to religious sects, and parties of the Church—of a Saviour and a Mediator, for it raises in man's breast a conviction of his own unworthiness to receive the great blessings showered upon him, and he prays that he may be pure—and then comes the holy influence of the Comforter, with the finger upon Christ's life—"here thou hast an example; follow it, and thou mayest be even as he."

The mind may ask for evidence, and it is given; for, in reading the record of Christ's life, Man's clearest perceptions of right, received from the Holy Spirit, give him a certain evidence, far beyond sight or demonstration, of the truth of the life he is reading; and thus man may be brought from his birth unto God and eternal happiness, without the interposition of any living being, subject to no spiritual adviser, dependant on the support of no Church, receiving no material signs of the body and blood of his Saviour, relying upon no prophecies of the Old Testament, believing in no Jewish history, and yet walk straight out of life, through the valley of the shadow of death, into everlasting day—put on the clothing of the immortal soul, and stand at the Judgment seat of the Almighty, leaving far behind him the idolatrous worshippers of a prescribed form.

And now unto the God of all-pervading Spirit—your God and mine—I commend you, with the earnest entreaty to think seriously of the religion that presents itself to your mind; I am aware there must be many points of small importance, which seem difficult to you to make in unison with this doctrine. Whatever objection may arise in your thoughts, present it to me, and I will treat of it at length, and when we meet again, you having mastered the first great step, I shall speak of another subject nearer to my abode, not to my heart—nor to my wishes.

It may be interesting to the reader of the preceding essay to know in what manner it came into existence; and although space will not permit, in this place, of more than the broad statement of the fact, it is still due to all persons concerned in its produc-

tion that the circumstances should be published. For many centuries it has been known to a few, that by means properly employed, and under favourable conditions, Spirits can be induced to appear in mirrors prepared for them; and that they will reply to questions upon metaphysical, moral, religious, or, in fact, almost any subjects of vital importance to the interrogator. In this manner, an inhabitant of the Spiritual Spheres, upon the 6th. of October, 1857, delivered, between 7.30 p.m., and 9.20 p.m. the foregoing discourse, which must be read upon its own merits, and upon which it is not desired to make any comments here, as the opinions contained in it are open, as are all opinions, to the examination of the intellect.

F. H.

THE MEDICAL ACT.

On the same day that the current number appears, there comes into operation a most absurd and inefficient piece of legislation—we allude to the New Medical Act.

Will it do what it is intended to do, and destroy that hopeless and pernicious body of persons, who, by advertisement and puff of every kind, delude certain classes of the public to come to them? These men play for too large a stake, not to be able to pay a fine—they resemble in this our fashionable betting-house keepers, who seem always to enter into confidential chat with the sitting magistrate, when a razzia is made upon them, and pay a “thirty” or a “fifty” with the utmost nonchalance, and join their friends outside the court directly afterwards. Our fashionable quacks have their carriages and stately drawing rooms (*drawing* rooms in more than one sense), and they have their Banker’s books, and an action might do them more good than harm—anyone can plaster a bill against a wall, but there must be something to be said for the medical unqualified practitioner who is honoured and advertised by legal proceedings. A criminal is sometimes honoured by seeing a “beak”;—but quacks, of whatever kind, should be honoured by an interview with the treadmill.

What will be the effect of this Act? Will it be disregarded as most Medical Legislation is? as, for example, the Vaccination Act; or is it a feeler; who can deal with the question? Most persons understand justice, and injustice, can comprehend some things in reference to government, but for Medical matters who is an

authority? Parliament promoted by prejudice? Certainly not. Laic indifference? Certainly not. We respect the Medical profession most thoroughly; in its ranks are some of the best, not only of our scientific men, but of our literary thinkers—but they are, we fear, inaccessible to anything but their own previous notions.

If the profession of medicine become free, and we think it will—the two wealthy corporations sink, they lose money and caste, for the draught, pill, and lancet system is passing away, and the minds of men have fixed themselves upon less noxious and more certain medicinal aids, remedies, and appliances. We intend very shortly to return to this subject.

PUBLIC HEALTH.

THE care of preventing insalubrious effects from the decomposition of the dead, has occupied more or less the attention of every civilized people. Among the ancients this care was elevated from the ground of hygiene to that of religion, and was a part of the functions of the religious orders. Embalming, drying, burning, were the processes they followed. The necessity for such care is most apparent in hot countries, but it is still great in colder ones, more especially when death occurs from diseases where decomposition follows rapidly, and where many are living in a limited space with the dead in their midst for a time. In this country it is the rule not to bury until decomposition is plain and unmistakeable to the eye; but the other senses may certify that decomposition is going on, by the escape of gases, rendering apartments, and even houses, improper for the living, and if the death has followed a pestilential disease, infectious miasms may escape, and endanger survivors. Hence the use of antiputrescents, &c. But in using means to prevent one mischief, we should be careful to avoid doing another; for instance, in cases where life is not really extinct, where the supposed defunct is only in a trance; the means employed, therefore, should, while capable of nullifying the effects of the decomposition of the really dead—be carefully adapted not to injure one who is possibly still living. Various things have been used, the least objectionable being, hitherto, a mixture of charcoal and tan, which is recommended by the authorities in France for this purpose. An improved means

is being recommended now, discovered by a chemist named Falcony, and which is sanctioned by scientific men and officers of health. Falcony's preparations consist of powders and solutions of salts, the powders being mixed, in certain proportions, with sawdust. Experiments have been made with them here, shewing that they have no injurious effect whatever upon the living skin, while they fully answer every other purpose in absorbing and nullifying the effects of decomposition. On this ground they are recommended as valuable sanitary agents. If the individual is in a trance, they do not injure; if dead, by a proper use of the prepared sawdust, the body dries gradually, and without disfigurement, ultimately to pass into its destined "dust."

J. DIXON.

23, Bedford Row.

THOUGHTS OF A CHILD UPON A SKULL.

OFTEN by fire-light, in winter, when I was alone in my room, and the flickering light chanced to fall upon it, the thought would arise, "What is become of the soul that inhabited thee? Is it dead and ended, or does it yet live? and, if so, when and how? Is it happy or unhappy? Is it with my Aunt Polly?" And as such questionings arose my heart seemed to shrink before an unfathomable chaos, over which I found no bridge to the unseen. Sometimes again a different phase came over me, and I thought, as I looked upon the ghastly head and fleshless cheeks, "Hast thou, too, ever been the delight of a mother? Hast thou laughed, and talked, and played, and been merry, as we are? Hast thou been taught with care to fulfil some great hope in the world? and what has been the end of thy labours, or thy parents' expectation? Do any yet live who, perhaps, have fondly loved thee, and nurtured thee? And how would those feel who watched thy death bed, if they could see thee the plaything of a child? Then my heart smote me, and I remember saving up my allowance of sixpence a week to buy a nice box to put it in, and begging a piece of silk in which to wrap it carefully in my box; and I thought, "If there be a heaven, and if any of those who once loved thee, look down, they will see one, at least, who tries to show kindness to the form they loved.—(LIFE OF MARY ANNE SCHIMMEL-PENNINCK.)

OUR REVIEWS.

Under this head it is necessary to say, that in the reviews offered in this Magazine, it will be attempted to carry out a somewhat new plan, giving rather a picture of the contents of the work under consideration, or of its leading idea, than a mere opinion grounded upon a hasty glance of its pages, or a contempt for its subject. Such opinions must be left to the minds of individual readers, and not dictated by the printed verdict of a writer probably no better informed than the general body of the reading public. Where the Magazine has reason to differ from any author, a separate article will state the cause and discuss the subject.

The Use of Clairvoyance in Medicine, by John Mill, M.D.
FREEMAN. Second Edition.

We usually in this age of facts are led to form our judgment of the value of any thing which is submitted for our consideration, by its applicability to enlighten, assist, and soothe us in our several conditions. We look at once, instinctively, to the uses of a thing, and if they be not evident, or be attended with difficulty in their attainment, we cast it away, and pronounce upon it with all the hauteur and infallibility of a judge directing a verdict.

Among other things which have thus been treated has been the faculty of introvision, commonly called Clairvoyance. Occasionally showing itself in the pages of history, in such exceptional cases as the Nun of Kent, of Mother Shipton, or in the still more well known instance of Cazotte—it has spontaneously bubbled up in this enormous cauldron of events, termed the Universe—until, facts becoming more numerous, we have fairly encountered it—not alone in the study of the philosophical mesmerist, who, wrapt in the immediate contemplation of the curative effects of mesmerism, has shouldered the phenomena of Clairvoyance out of the way, as something too ethereal or spiritual for him to deal with,—but among the busy questions our restless students of science have resolved, as Positivists, to utilize and render available.

For a long time we heard an immense deal of Clairvoyance being on its trial. A bank note of fabulous amount (was it the million pound note?) was deposited in the recesses of an iron room of unimagined and unimaginable strength—within the vaults of some banking house, situated, we fear, like Mahomet's coffin, rather between earth and heaven, than the West End and the City; and this bank note, it was whispered with awe, was to become the property of the fortunate Clairvoyant or Clairvoyante who could tell the number and particulars thereof.

To any one who has studied M. Auguste Comte's philosophy, it must be sufficiently clear that in this wild and wondrous legend we may distinguish the fetishistic, or idol worshipping, period of the question. Every thing runs its appointed course, however, the question had still to cast its skin, put on the half-dead form of the chrysalis, ere it could rise into the beautiful form of the winged insect,—the emblem of immortality,—putting on for an instant a semblance of lightness and glory, ere departing, as all truths do, into the immortality of accepted use. There came thus, for the subject of introvision, the anxious proving time, when questions and answers, affirmatives and denials, the truth and the lie, followed fast one upon the other, as the blows of a threshing machine. The hot, anxious, absurd, metaphysical period came, and it is now, after innumerable difficulties, that the world seems agreed,—being as yet unable to discover the cause, to investigate the laws, and utility of Clairvoyance.

Finding lost and stolen goods, gratifying the ignorant caprices of semi-incredulous wonder-hunters, violating nature in an attempt to educe her infinite secrets, dragging out the most delicate and sensitive of all mesmeric operations into open daylight, treating it with ridicule and ruses, terror and Teneriffe, may be very well; but it is not thus that the divine mysteries of the Creator are to be studied. With humility and straightforwardness, keen intellect and forbearance, must all experiments of this kind be conducted, and it is with such an intention, evidently, that Dr. Mill, follows, not unworthily, in the footsteps of our Elliotsons and Ashburners, our Esdailes and Engledues.

There is in the pamphlet before us an evident desire, in which we ourselves must share, rather to make a discriminate and exceptional use of the faculty of introvision, than to attempt an explanation of the phenomenon itself. Dr. Mill uses Clairvoyance, perhaps, as we are apt to do a doorway on a rainy day—we go and stand under shelter, we look up over head to see that there is no chance of the water coming through—we look on both sides to avoid the raindrops which may find their way between the pillars which support the roof—we gaze before us, and comment for an instant on the cleanliness of the doorstep—and then, the shower over, we go away, without a thought or care as to what name there is on the door-plate, or who may live within. We are thankless, and not singularly so.

Perchance we may come that way again, when a rain-storm

drives us to the same shelter—and again we may be near to the opportunity of learning that the very man whom it would be important for us to know, or who could do us some service, lives inside, and did we only look round, would open the door gladly, and ask us to dinner, and remain a friend for the rest of our lives.

We are continually on the border of some great truth—the inner realms of nature are not far from us—but our inattention and neglect are ever concealing from us, that which the Creation is willing to reveal. The author of this little work seems desirous rather to postpone the definition of the causes of Clairvoyance—than go fully into them, and in this we agree. Facts are the only forerunners of theories possible, and authentic, and carefully recorded instances, will work, silently, and imperceptibly, the most favourable change in public opinion.

After an allusion to numerous instances of Clairvoyant persons of all ages, and in many countries and periods of history, the common notion, of its being peculiar to females of special temperaments, or to females at all, is rebutted by undoubted evidence—and it is remarked “that the faculty of lucidity, or in other words, clairvoyance, is common to all people; but that, like poetry, it requires a certain nervous organization to insure it in anything like a perfect or available form, and that even when the organism is perfect, the faculty will require proper conditions for its development and culture, the same as any other attribute of the soul.” (Page 9.)

As introvision, or clairvoyance, will be fully discussed at a future period of our labours, we will not now express any opinion of our own, but we invite others, interested in the subject, to consider the matter and favour us with their views, to which attention will be given.

The object of this work is best explained, by the following passage from the introduction, and we are sure, that as the book is modestly and simply written, it will find favour among the inquiring. As a book of facts it is undoubtedly valuable, and all should read it who desire to know what a clairvoyante does for a patient, and how it is done.

He says:—“We do not intend to explain what clairvoyance is, or how the faculty is acquired, but simply to record certain facts which have come under our own observation, and for the truth of which we hold ourselves responsible. The question itself is one of vast extent, and has its relations to a number of other mental phenomena; and the time has not, perhaps, yet come for the full solution of the problem. We shall, however, have

performed our part by contributing what we know,—to the present store of human knowledge, without supposing for a moment that similar facts have not been observed by others, or that still more remarkable results may not be obtained when we are better acquainted with the occult laws of our nature than we are at present. Every one knows that there are times when medical skill is at fault, and the most acute are unable to say, with anything like precision, what the cause of the complaint is from which the patient is suffering; and even when this is not the case, how frequently are we obliged to palliate that which we cannot cure, until the patient, wearied of one system, flies to another, and after trying several in turn is cured by none. These appear to us to be the proper cases in which to seek the aid of clairvoyance; for if it be of service, as we firmly believe it is, then it should aid us precisely at those times when our own skill and intelligence fail; for if it cannot help us in difficult cases, it will be of little service in those which the ordinary experience of mankind has enabled us to treat with certainty." (Introduction pp. v. vi.)

With an intention again to refer to this small book, we now take leave of it.

Investigations into the Primary Laws which determine and regulate Health and Disease. By Jacob Dixon, M.R.C.S. PIPER & CO.
Cholera: its Causes, Prevention, and Treatment. By Jacob Dixon, M.R.C.S. ROBINSON.

Any successful approach to truth, in respect of the various acting and reacting forces of the body regulating the phenomena of health and disease, has been, until the discovery of vital magnetism, impossible, and it is only now a matter of very cautious speculation. In these two little pamphlets, unpretending in exterior, and unambitious in style, will be found some valuable reflections upon that region of induction where physical science arrives at inappreciable atoms, and where metaphysics claim at present to be our only guide. We think that by extending, according to analogy, our experiments in mental phenomena, by calling in mesmeric aid, that a powerful corrective to metaphysical reverie will be found, and we shall then be able practically, as Positivists, to study spiritual forces, as acting upon the matter of organisms.

It was Aristotle first who used the term "monad," frequently repeated in Mr. Dixon's chapters, and Leibnitz, in his *Monadologia*, more fully set forth the idea of such beings. The material organization of bodies in space, according to the views of the writer of the two works before us, implies original supermaterial entities, converting the ether of space into their investing bodies of matter. These supermaterial existences are what Leibnitz and Mr. Dixon, denominate monads. "I define as monadial," says he (p. 11), "the special inherent forces proper to organized

beings; they are supermaterial, original, and vital." And to continue his views in our own language, he concludes that the forces existing in these monads are creative, and that if the conditions under which the monadial bodies are placed, are favourable for the creation of any special organism—such as the *Acarus Crossii*—such creation must take place.

But, surely, in that case we may say, new organisms and forms of beings would be evolved—this is not, however, as far as we know, the case upon this earth—and therefore, at present, we are placed in the dilemma of supposing creative energy itself to have departed from the earth, or of saying that no new conditions of creative energy can arise. Of this, however, we cannot be sure; because as the telescope reveals to us more and more distant worlds, so the microscope demonstrates to us the existence of myriads of lesser beings—both facts which should lead us to pause; for the planets never occupying identical relative positions, the conditions which exist in the universe must continually change—the forces inherent in the smallest imaginable portion of the universe, must be as mutable in their direction and effects, as the entire body of the Infinite Creation. If therefore no new organisms are seen, that is no proof of the suspension, or idleness of creative energy, but only a proof of a change of direction in the monadial forces themselves. The flash of the lightning has an office to perform, of which we can, at present, only judge a small degree; after a storm, when the atmosphere has become less laden with electric forces, our brains resume an activity, in great degree suspended by the heaviness of the period preceding the storm—what then follows? Through every mind in the universe then flash innumerable trains of thought, which, according to their nature, may ultimate in great discoveries of utility, or in lovely pictures from the poetic regions of thought, which, in turn, give rise to others. Whereas had that original lightning-flash been retarded for an instant, all these brains, and physical frames influenced by it, would have taken a different track, and ultimated in quite different forms—thus we may perceive, that monadial force depends upon the original impulse given to its exertions in any direction.

It is by recognising the polar sympathies, existing through all the universe, that we can understand the necessity for the innumerable changes in material and spiritual bodies. Mr. Dixon very pertinently asks in reference to man:—"What is it that determines the form, the qualities, the harmoniously working

functions that characterize him, his material elements and external conditions remaining similar? What is it, that determines when these changes shall be entered on, and when they shall severally cease to pass into others? What other answer can we make than that these changes are determined by super-material law; and that the real abiding being is monadial."

As Positivists, we care more about the laws regulating the changes of bodies, than the causes which originally induced them. Still, physical science is rapidly advancing, and we are at last getting up, by other roads, to the altitude of knowledge possessed by the ancients, and the sages of the middle age, upon the nature of the soul. Yet we are far behind Cornelius Agrippa, for very few recognise the pervading influence of polar sympathia throughout the Kosmos—and a philosophical appreciation of the mode in which planetary influences bring about the changes in monads, is yet in the future.

We recommend these two little books as valuable to others besides professional persons—they may well be read by the philosopher and the student of psychology.

Spirit Manifestations, by John Snaith Rymer. Second Thousand.
H. BAILLIÈRE.

This valuable and dispassionate examination of the phenomena of spiritual forces, has, we perceive, reached its second thousand. We may remark that the author, Mr. Rymer, is not a man likely to be deceived, for his profession, the law, leads him naturally to a severe and rigid scrutiny of the evidence itself. The book is the honest and candid expression of a belief in that, which after much attention and time, has, to Mr. Rymer, proved itself a truth and no fiction. As the facts themselves arose in his own family, there can be no collusion or deceit possible.

A Discourse, delivered by the Immortal Spirit of Captain Hedley Tiers—reported by Mr. W. Carpenter. HORSELL.

This little tract contains a religious discourse of considerable fervour, and is another of those affecting appeals made by departed intelligences to those upon the earth, to amend their ways and turn to Heaven. The mode of delivery is by the lips of a son-nambule during trance, and Mr. Carpenter informs us that it is one of a great number intended for publication. To those unacquainted with the subject and who are desirous of satisfying their

minds as to the effects and uses of Spirit Intercourse, this tract will be very welcome. The great difficulty which the general public have in approaching the question is, that they seem invariably, to associate the idea of the immortal spirit with the useless clay of mortality left to be mingled by the natural processes of decay with the rest of the material universe. Our idea of a ghost differs from this. As causes must invariably produce effects, so nothing ever begun can be prevented from continuing its existence, and as mind and intelligence accompany and control the natural body, the effects produce for us character, memory, happiness or misery, which builds up the future and influences our immortal being.

The Spiritual Messenger: a Magazine devoted to Spiritualism, Mesmerism, and other branches of Psychological Science. Conducted by William Carpenter. No. I. HORSELL.

The objects of this little Monthly are of a similar nature to our own, and therefore we cannot but rejoice that others as well as ourselves feel the want of an organ for the discussion of such subjects. It is well got up, and contains some good matter to which we may at a future time refer.

Poems by William Tidd Malson. GROOMBRIDGE.

There is a certain simplicity and quiet piety about these poems, which give them a peculiar charm, and, we doubt not, will secure them many admirers. The author does not aspire to a momentary loud applause—he does not pretend to give us the dashing fancies of imagination, but, in light and eloquent verse, gives us charming reveries, and the sentiments of a religious and contented heart. Although we differ from some of the author's opinions and ideas, we recommend this volume to our readers, and we may confidently say, that, after an attentive perusal, it will produce a lasting impression, and leave a pleasing recollection on the mind. We cannot do better than give as a specimen one of the many pretty sonnets contained in the book:

“ Sweet is the morn, the light lark carols clear,
The sunshine overspreads the farthest view,
And only, in the else unspotted blue
One soft white cloud is drifting through the air,
And seems to beckon us away to strange

And fairy regions, far beyond the beams
 Of earthly skies, the distant land of dreams ;
 Come forth with me, my Emma ! let us range
 The meadows, skirt the woodlands, and upclimb
 The downs, and drink the healthy morning breeze,
 And give light vein to fondest phantasies—
 Memories evoked by songs of old sublime,
 Dreams of enchanted barks on magic seas,
 Far seas beyond the utmost reach of time."

P. R. H.

Zadkiel's Almanack for 1859. BERGER.

Our old friend Zadkiel makes his appearance early this year, and in a new and improved dress. He has got stouter since we saw him last, being increased in size from seventy to eighty four pages—and in addition to the usual prophetic intelligence with which he always supplies us, per electro-astrological telegraph, we find a highly interesting and useful article upon the mode of foretelling, by astral science, the changes in the weather, and the fall of rain to be anticipated at any period of the year. The success of this Almanack, which has, for a long series of years, worthily and unweariedly drawn the attention of the public to the science of Urania, is a sufficient proof, in opposition to the sneers of a section of the scientific world, of the vitality and reality of planetary and stellar influence. Electrical science, however, in conjunction with recent advances in photography, (we allude to the wonderful discoveries of Mr. Skaife) will bring the unbelievers of the British Association to the door of astrology, and we shall soon see a great change "come o'er the spirit of their dreams." Long may Zadkiel and his Almanack flourish—retaining always the foremost place among astrologers and astrological publications.

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Thou Great First Cause!
 Thou bright refulgent Sun,
 Round whom this mighty Universe revolves;
 My soul, struck from its parent orb,
 Aims, like its source, to scatter blessings round,
 Till darkest dungeons gleam with lucid light,—
 Till brightest day is born of ancient night;
 Till discord's notes are hushed, and o'er the plain
 Shall revel joy and mirth to gladsome strain,
 Where health shall bloom, and sweet content shall reign.

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periodical work which could be regarded as a common centre for the students of that subject and its kindred branches.

Such a want, it is hoped, will be supplied by the *BIOLOGICAL REVIEW*, the design of which comprehends not alone the scope of the *Zoist*, but aims to connect and harmonize the results of practical science, with the—as yet—little understood laws governing the mental structure of man. In its pages will be found an open means of intercommunication on all matters possessing a specific biological interest, bearing upon the science of Life, together with facts of all kinds for the elucidation of mental and physical knowledge.

To be a strictly scientific work is the purpose of this Review, and its subject matter will include phenomena of every kind incidental to the life of man. Mathematical and Physical Science, Medicine, Ethnology, Archaeology, Mesmerism, Phrenology and the Finer Physics generally, will be considered and reported upon, and a record of cases and facts will be made.

Articles will from time to time appear, bearing upon all the chief subjects of scientific and social debate,—nor is it proposed to exclude the consideration of any topic, upon the mere assumption that it has long been exploded. Therefore, those sciences and means of obtaining knowledge which have been usually termed occult will be a legitimate subject of discussion, inasmuch as in the investigation of our spiritual nature, all possible helps towards a true theory must be accumulated.

The *BIOLOGICAL REVIEW* will examine ancient, as well as modern science, and it will assume to itself the position and responsibility of guide only when rigid proof and inductive reasoning are at the same time presented. It does not appeal to prejudice or to neo-mysticism, but will honestly try and attest all questions, however low in the public estimation at the present day; and as it will not assume a tone of authority, so also it will submit to no criticism, but that emanating from a close application of intellect to the subject under consideration. A summary of our material and spiritual advancement will be presented, and it is anticipated that in every possible manner the *BIOLOGICAL REVIEW* will be found advocating and supporting the principles of true progress.

But as real progress can only be made by impartially admitting arguments on both sides of any question, a space will be appropriated to correspondence and notes and queries, for which the writers themselves will be considered responsible.

ZADKIEL'S RAIN GAUGE

PRICE 15s. 6d.

Made only by **L. CASELLA, 23, HATTON GARDEN, LONDON,**
WHOLESALE OPTICIAN, PHILOSOPHICAL, SURVEYING AND
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Company, Royal Geographical Society of London,
United States' Government, Royal Observatory at Kew, and the Observatories
of Armagh, Washington, Victoria, Toronto, and Calcutta.

In this Gauge, the medium size of Stratton Howard has been adopted, practical utility and hardihood kept strictly in view, and an amount of accuracy thus secured which cannot be surpassed by any additional expense in construction.

From the *Floricultural Cabinet* for November, 1857: "The Rain Gauge

should be in the hands of every gardener. In the management of out-door plants and crops, as well as in the construction of cisterns and tanks for the supply of water, a rain gauge is a valuable assistant. By the use of tables of the mean fall, &c., the cultivator will be guided in judging how far the supply of moisture to the earth is needed, by comparing the former with the indications of the gauge. From the use of this instrument he will also see how beneficial is even a hasty shower to growing plants, when he considers that a fall of rain measuring the tenth of an inch in depth corresponds to the deposit of 2,262 gallons, or about forty hogsheads per acre.

ZADKIEL'S RAIN GAUGE consists of a funnel of copper, with a brass rim, accurately turned and furnished with a pipe and collar fitting it to a large stone receiver, from which the amount of rain fallen is measured off by a stout glass measure, standing on a foot, and accurately graduated to hundredths of an inch.



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